



METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

NEW JERSEY.

Burlington Circuit, Dec. 18, 1833.

Dear Brother,—Not long since I informed you that we were on the advance in this circuit. The work of grace proceeds deeper and wider, while the interests of our Zion are promoted in proportion as the gracious influence is felt.

On the 16th inst. a Leader in the Methodist Episcopal Church, with a part of his class seceded, and united themselves with the Methodist Protestant Church. This circumstance, as usual, has given much offence to the Itinerant preachers of the old church. They do not hesitate to say, that it is "black ingratitude" for those to leave the church in which they experienced religion, and especially to leave those who were instrumental in their conversion. As though, because they were the instruments of their conversion, therefore they ought to rule them as they please, without recollecting that whom grace makes free, they are free indeed, unless they afterwards voluntarily agree, after due consideration, to make themselves the vassals of those Itinerant Lords. We hope, for the honor of human nature, that there are few who would thus sell themselves into captivity for life.

I almost blush to record the following fact, because such conduct is beneath, not only the dignity of a Christian minister, but that of a gentleman. Just after the secession above alluded to, a Mr. E——, bowed on his knees after preaching, and said in substance, I am informed as follows, "O Lord hedge up the way of the Methodist Protestants, and if that will not do, take them out of the world!!" Query, would not such a spirit prompt to light the faggot, and use the steel, to carry out their bigotry against us?

It rejoices my heart that the day is rapidly dawning when the influence that supports the hierarchy, which not only tolerates, but impels to such unholy conduct, will cease to exist in our happy country.

What can impede the progress of piety and religious liberty in these United States? I answer, not all the powers of darkness, nor all the inventions of wicked and deceitful men.

Our motto is "onward," keeping continually in view the crown of righteousness reserved in heaven for us who hope to be kept by the power of God, through faith unto eternal life.

Although our new ship may be tossed on the tempestuous billows of unhallowed persecution, yet while Christ Jesus presides at the helm, we smile at the storm.

Bro. Harrod, my soul feels encouraged, and my pen seems charged with ardent zeal for the prosperity of our infant Church, and especially for the conversion to God of my fellow citizens. Our interests are increasing amongst the enlightened. Our Constitution is well received by all

who peruse it impartially—and I feel a pleasure in its circulation.

Our immediate opponents endeavor to persuade their friends and the public, that there are preachers of our church nowhere else than in this section! They use their efforts to prevent accessions to us by stating that we will soon retire, and then they will have no preacher to preach or to administer the ordinances, and that they will be like sheep without a shepherd!—This misrepresentation is especially made wherever we open new places or appointments.

Yet notwithstanding all this, I am receiving invitations almost every week to visit new places. These I accept, and serve so far as I find it practicable. On such occasions, I take with me some of the Methodist Protestant numbers, and read the Religious Intelligence to the congregations, and always with effect. I herewith send you some new subscribers on the business side of this sheet, and the money in advance. May the Lord revive His work gloriously, is the prayer of yours, truly, ANTHONY McREYNOLDS,

Superintendent.

For the Methodist Protestant.

VERMONT.

Wallingford, January 9, 1834.

Bro. Harrod,—I am happy to inform you, that our prospects on this circuit are very encouraging, much more so than formerly. Our last quarterly meeting was held at Granville, last Saturday and Sabbath. It was an occasion of great enjoyment to our brethren and sisters in Christ. The presence and power of God were in our midst. The hearts of believers were made strong in the Lord. Back sliders were reclaimed, and the work of Divine Grace is reviving and increasing with much power and influence. Saints shout aloud for joy, while sinners hear and fear. My worthy bro. and colleague, Munroe, is much and deeply engaged in the good work.

My prayer to God is, that He would make the gospel ministry effectual in this part of our great moral harvest field; and that those who go forth weeping between the porch and the altar, may soon return richly laden with sheaves of redeemed human souls, as the effects of their abounding in the work of the Lord. O that we may sink deep into the spirit of the Gospel and be enabled to perfect holiness in the fear of the Lord. Yours, &c. DANL. C. VAUGHAN,

Superintendent of Granville Circuit.

It gives us pleasure to learn, that our church in Lowell, Massachusetts, is prospering considerably, under the faithful labours of Bro. Thomas A. Johnson. Several have professed the knowledge of pardoned sin, and have united in fellowship with our brethren in that place.

We learn further, that a secession from the Methodist Episcopal Church has taken place in New Hampshire, and that they have pledged themselves for the support of a minister if the Massachusetts Conference can supply them.

Will our brethren in each place who are destitute of a preacher, be pleased to report their need through our columns, and what they can appropriate towards the support of one. We are persuaded that the lack of many could be supplied if their wants were known to some of the Conferences or their Presidents. But how can the Conferences or Presidents know their wants unless they are informed on the subject?

Why should our professed friends suffer if there be help for them? We are inclined to the opinion, that many who have heretofore resisted their convictions of duty, are now much and deeply exercised, and are preparing to go forth in the spirit of true evangelists, while the deep-toned cry of "men of Israel help," is heard by them. We repeat that we know several who will not take the responsibility of the Church of Christ suffering for ministerial aid from them.—Let the church speak out her necessities and her claims, and many we believe will say, "Here am I." Wherever there are only three or four devoted to God and Christian Liberty, let them call a meeting inviting others to attend for the purpose of organizing, and most happy results will follow, both to themselves and the church. Let every friend to our church, in every place, unite in promoting the objects of Gospel liberty, and we shall soon see the wilderness places blossom as the rose.

For the Methodist Protestant.

GEORGIA.

Helron, December 26, 1833.

Bro. Harrod,—I now transmit the following for publication, which was omitted when I wrote before.

R. BLOUNT, Secretary.

The Committee to whom was referred the Constitution and Discipline of the Methodist Protestant Church, for the purpose of reviewing the same, with the proposed amendments of said Constitution and Discipline, which have from time to time been suggested by the writers in the Mutual Rights and Methodist Protestant, having had the same under consideration, beg leave to offer the following Report:

I. We are contented with the Constitution and Discipline of our Church, as they now stand, and we are of opinion, that should there be an attempt to amend them, from the appearance of present circumstances, instead of making them better, and more consistent with the principles and practice of the Primitive Church, and the Equal and Mutual Rights of mankind, we might make them far worse—for in our opinion, the principles of government contained in the New Testament, and directed by our Lord Jesus Christ, as manifested in the practice of the apostles, are most effectually embraced and secured in the constitution of the Methodist Protestant Church, namely:

1st. The equal and mutual rights of the ministers and members of the Church of the Lord Jesus.

2nd. The joint action of the ministry and laity in all the departments, functions and duties of the government of the Church. Therefore (if we are correct in our views in relation to the principles aforesaid, and we think we are) we are perfectly satisfied with our Constitution and Discipline as they now stand.

The principles referred to above, we predicate upon the following evidence. 1st. The Laws of God. 2d. The facts recorded in the acts of the Apostles, and the history of the Primitive Church—Sec. 1st. 7th and 15th chapters of Acts—and Rowland's, Hawes', Jones', and Mosheims' Church Histories.

We would, therefore, recommend that the ensuing General Conference should make no attempt to alter or amend any part of the Constitution adopted by the Convention of 1830.

II. In relation to the detailed Discipline, there are some things which might probably be altered or amended, and possibly some additions might be made without any infringement on the intrinsic principles of the Constitution. But we would prefer, that there should be no alterations made before the next General Conference, after the ensuing.

III. In relation to the various amendments, proposed in the Mutual Rights, &c. we are of the opinion that many of them are so far from being amendments, they are in direct opposition to the Constitution; and also the holy scriptures of both the Old and New Testaments, and should they obtain, the voice of the General Conference in their adoption, would most certainly destroy the fundamental principles for which Reformers have so laboriously struggled, and which has given rise to the existence of the Methodist Protestant Church.

We do therefore hope, that they may never obtain the sanction of said Conference. Therefore, we would recommend to this Conference the adoption of the following resolution:

Resolved, That the Delegates from the Georgia District be, and they are hereby instructed to oppose in the General Conference, every attempt to amend the Constitution, or to pass the aforesaid proposed amendments so called.

AARON G. BREWER, Chairman.

September 14, 1833.

RELIGIOUS.

For the Methodist Protestant.

ON DRESS.—NO. 2.

I turn now to the Laity, and beseech my dear brethren and sisters to ponder, also, this subject. The remarks generally made on dress, appear to be levelled at the latter, but I think the brethren should not be forgotten in this matter. Female dress is so constituted that every change, though it be a small one, seems to be observable; but considerable change may be effected in the dress of the other sex, without being visible to ordinary observation. Indeed, it is quite common to hear a brother exclaiming against, and even ridiculing our sisters; on account of their dress, while he himself is in but a small remove from the fashionable standard. Let him henceforth, look to himself, and have the beam carried away out of his own eye, before he attempts to blow the mote out of his sister's eye. Some of our brethren are heads of families, and are crying out upon our fashion-loving sisters, while their own wives and daughters perhaps, are lolled upon their splendid sofas, or fingering music at their costly pianos, arrayed in all the fashionable attire of the day. And shall

these obtain allowance, approbation, and support from him, while his ears are tingling almost, with the cries of some faithful watchman upon the walls of Zion, whose wife and little ones, with himself are exposed to all the privations of penury and want. And while the poor, the suffering, worthy poor man sees his destitute family half starved, and ragged, shivering over the few last coals that are expiring on the hearth! "Are there no bowels of mercy?" "Is it not more blessed to give, than to receive?" Alas, my brother, are you not neglecting to adorn yourself with good works? O, be not deceived! God is not mocked! for whatsoever a man soweth, that shall he also reap! It is also absolutely necessary that our brethren should dress plainly and cheaply and uniformly themselves, or all the admonitions they may give to others, will be destitute of weight; and indeed will be mere mockery. Class leaders particularly, should attend to this matter; or else their tongues will not be loosened in boldness, when their flock may be going astray. If he clothes himself in costly apparel, and that as near to the fashion as he can hope God to excuse, can he justly find fault with a few paltry ribbons, or a yard or two of lace, or an insignificant ruffle? Will he quote Paul in prohibition of finger rings or curls, while he himself has a bead, or a silk, or a silver, or a gold watch guard, fashionably twisted through the buttons of a costly vest? Now, if any excuse can be pleaded for these toys (watch guards) let it be done by silly boys, and not by men professing godliness. But bring no excuse for costly array, until you expunge the 2nd chapter of 1 Timothy, from the sacred records. But you say, these things (costly) are cheaper in the end, therefore they are proper. Yes, I know you say so; but who teaches you these words? Not the Spirit of God, for he teaches no such doctrine, but a contrary one; and I am afraid if you were tightly pushed you would be ashamed of your teacher. I would have you to closely examine yourselves, my brethren, lest you be deceived in this thing; for I really fear you seek too much to please the world in these matters; and that the custom of the world and the fear of losing its respect, have more weight with you than you are willing to admit. You are afraid of the cross of singularity. You do not like to look odd.—You think you will not be so much respected by the world and your brethren. Ay, my brother, our blessed Master has said, "If any man will come after me, let him—take up his cross daily." The whole cross—not one end of it. And if by their fruits, shall men be distinguished, must not you be of the world, or necessarily look odd?—And is it possible that you depend upon fine dress, to commend you to the consciences and opinions of men? Now where is the plain dressing man that is the less esteemed, or less useful either, on account of his dress? And cannot a man be as polite, as kind, as courteous, as compassionate, as zealous and as pious in plain cloaths, as in fine ones? If a man is not worthy of respect in plain apparel, he can extract no worth from costly array. The feathers of a peacock cannot adorn a daw into a peacock; neither can fine clothes ever "make the man."—Then you say, "Why so much ado about a matter of apparent indifference?" I answer, it is written, that we should wear modest (i. e. plain) apparel—that we should avoid the wearing of gold, of pearls (put off the watch guards) and of costly array. In a word the Christian, (let the world follow what fashion it may,) the Christian must wear plain—cheap dress.

LACIDAR.

For the Methodist Protestant.

CHRIST'S COMMISSION TO HIS APOSTLES—NO. 4.

When Christ had accomplished the work assigned him on earth and was about to ascend to heaven. His apostles being called together, he delivers unto them his last charge, no doubt, reserving this for the last, on account of its importance, and knowing that the last request of a friend, was most apt to be attended to. Prior to this, however, he had sent them to preach the gospel, but instructed them not to "go unto the Gentiles, nor enter into any city of the Samaritans," Matt. 10, chap. 5. But now "having come unto his own, and his own received him not." He enlarges their sphere of action and says, "Go ye therefore and teach all nations."

I send you forth as sheep among wolves, but go forward, take neither staff, scrip, nor purse; be not anxiously concerned about the things of this world. "For behold the lilies of the field, they toil not, neither do they spin, yet Solomon in all his glory is not arrayed like one of these." Every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake shall receive one hundred fold, and shall inherit eternal life," Matt. 19, 29.

Notwithstanding the assurances given them by Christ, that he would accompany them in the person of his holy spirit, and the positive command in the commission, we find Peter not disposed to obey the command, without a previous admonition given him from heaven. God had to work a miracle to convince him that the Gentiles had souls as well as the Jews. They were to go: the word stay, is not in the commission at all, and as they went they were to teach (Disciple) the nations, not one nation, but the whole, for all means the whole. They were to teach whatsoever Christ had commanded. Query. Had or did Christ teach these apostles the various creeds which are now in existence? I imagine the blessed Jesus who spake as never man spake, could scarcely have acted so inconsistently as to have taught creeds, or adopted systems as directly opposite as the poles. He does not say go and teach Universalism, Unitarianism, Calvinism or any other ism: but whatsoever I have commanded you. (Viz.) shew the people the deep depravity of their hearts. Convince them of their ingratitude to God, inform them of my love towards them, assure them that they shall be accepted with me "if they fear me and work righteousness." Teach the Jews that they need not sacrifice any more lambs and calves for sin, that I have by one offering of myself "opened up a new and living way into the holiest." Teach the Gentiles the necessity of regeneration, and their capability to perform the requirements of my gospel. Let the Heathen know that it is "in me they live, move and have their being;" instruct them that it is idolatry to worship Gods made with hands. In a word go forward and wherever you go exhibit the plan of salvation. "Heth at cometh unto God must believe that he is, & that he is a rewarder of them that diligently seek him. Preach deliverance to the captives, bind up the broken in heart. Preach the acceptable year of the Lord. This commission extends unto the ministers of the present day, for Christ knew that it was impossible for the apostles to accomplish the object in one age. We therefore believe the command is still binding on the ministers of Jesus, at the present day. I ask is it not the most important commission ever given to man. Could there be

any thing of equal importance entrusted to man. The salvation of a soul, what is there commensurate with it? Ministers of God successors of the apostles. Christ says *go and teach*, time is short, souls are constantly passing into eternity. Let us no longer slumber in apathetic indifference. Let us not come to the conclusion that Peter did, that we are only called to minister in our own neighborhood. Peradventure there may be some honest Cornelius's anxiously enquiring after truth, wishing to be instructed in the plan of salvation. Let us no longer remain upon our "house tops," or by our fire sides waiting for a miracle to be wrought for us, or a messenger sent after us. Let us go and instruct them what Christ has commanded. Many of our fellow creatures are now in Heathenish ignorance, blind idols are the objects of their devotion, thick clouds of superstition envelop their land, brutish blindness is the reigning disorder. O what a sweet antidote would the gospel be! What a mild and glorious corrective if properly administered! Will God hold the minister guiltless that does not go to such a country and "teach." Even in our own country we suffer extremely for want of pious energetic cross-bearing men to "go and teach." But says the doubting heart, "can I be sustained, I have a family, &c." When one of the apostles asked Christ what he should have, "having forsaken all to follow him." Christ said a hundred fold in this life, and in the world to come, life everlasting. David also says, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Ps. 37—25. Is it possible any minister is afraid to trust a being for support; that he holds up to the world as the most faithful of all beings. St. Paul assures us that the "Lord is faithful," and dare we deny it. Some of the modern ministers seem to require a bond and security from almighty God, for their support before they can go and promulgate the truths of the gospel. I know that the labourer is worthy of his hire. But then I unhesitatingly say, he will get it if he discharges the requirements of his heavenly mission. On one occasion, one of the apostles had to pay tribute money, he cast a hook into the sea, caught a fish, in whose mouth he found the necessary amount. Although the follower of God may not find in the same way at the present day. Yet he will find in some way if he trusts in God.

We earnestly wish there was more similarity between the apostolic age and this, if any ministers can enjoy a quiet conscience at home, particularly when God has blessed him with ample means for going abroad, while the human family are starving for the bread of life. He gives a different exposition to the words "Go teach all nations," than the writer of this article.

S. J. H.

Jan. 15th, 1834.

For the Methodist Protestant.

A CALL TO CHRISTIANS.

"Awake thou that sleepest."—Paul to Ephes.

I select this passage of the Apostle, more as a motto than any thing else, and therefore shall not be very nice in giving an explanation of the quotation. We generally consider the whole verse as being addressed to sinners dead in trespasses and sins: to sinners sleeping in carnal security, while an awful gulph rolls just below them. But I shall use it for a different purpose at present, viz: as being addressed to professing Christians; and it is to this class of mankind I

shall particularly confine myself at this time.—Then to these I say, "Awake thou that sleepest."

The very notion we have of sleep seems to convey to our minds the idea of apathy, inattention or unconcern about surrounding objects:—And although "Zion seems to arise and shine:" although there appears to be a great concern in the religious world about the salvation of sinners, yet we will not be satisfied until the gospel light shall burst into every heart, and shine away all moral darkness: until the sun of righteousness shall arise with healing in his wing, wherever the foot of man doth tread. And it is useless, it is foolish for us to pray "thy kingdom come," when we are not exerting ourselves for the extension of this kingdom.

For the sake of convenience, I shall divide my remarks into two parts:

I. To the Laity.

II. To the Clergy.

I. Then to the laity, and these again I shall address separately, *male and female*.

My brethren, let me ask how are you engaged in the promotion of the cause of Christ? or are you not engaged at all? It is too often the case for the laity to think it none but the minister's duty to reprove sin, expose vice, and warn sinners of the error of their way. But we are all in some sense preachers; and frequently does the advice of a private member go farther than the eloquence of the pulpit. Many indeed are the prodigal sons brought home to their Father's house, in consequence of a warning voice raised by one who does not publicly officiate. You should preach by your conversation. Says the Apostle, whom we all may safely imitate, "We have our conversation in heaven." Not that while we are in the body, we are to speak of nothing else but religion; (for as men having to do with the world this cannot be:) but that no lightness, no improper jesting are to engage our tongues, giving wicked men room reproachfully to say "for my part I do not discover any difference between his speech now, and what it formerly was." This my brethren ought not to be. But again, you are to preach not only by your conversation, but what is more important if possible, by your lives. For in vain may men profess godliness; in vain may they shout and sing with a loud voice, unless their actions correspond therewith. Give no countenance to sin, but reprove it with your lips, and let them see you encourage it not in your life. Live godly, live holy; be active, be industrious: for I tell you sinners are peopling hell by our indolence. O my brethren awake! and put your shoulders to the wheel, then call on God to help you.

And you my sisters too, we call upon to awake and put forth your exertions. "But what can I, a helpless, obscure female do?" Do! why much: for you are every day giving an impetus to the cause of religion and of God; or of sin and the Devil. You are every day showing to sinners the loveliness of Christianity shining in its beauty; or, you are leading them to say, "If I were a Christian I would not speak and act as that person does." You are to preach by the social fire-side when friendly neighbors drop in to see you: You are to preach in your every-day concerns of life, while engaged in the routine of domestic duties: You are to preach when leaving home to visit those you love. O! you are to preach wherever you may be by your words, and your deeds. O, mothers, wives, sisters, daughters; we call upon you to awake and put forth your strength in the service of the Lord; for He is worthy of you. We beseech you by the in-

terest you feel in the salvation of your offspring; by those who caressed, who matured you; by those with whom you have lived—with whom you have played, to awake, arise and lay too a helping hand. Let not the name of "Elizabeth" stand alone in the Methodist Protestant. Many of you have talents: exert them—Awake! awake!!

But II. We more particularly address those who are called upon to "Go and preach the gospel to every creature:" Those who are styled "Ambassadors for Christ, and whose high duty it is to negotiate with sinners about their return to God, and persuade them "in Christ stead to be reconciled to him."

We feel a degree of delicacy in speaking to you: but brethren of the ministry bear with us. Death is coming, hell is moving, sinners are falling around us daily; and can we stand idle? No, no. Let me call to you, awake! We pray, but O how faint our prayers! We preach, but O how cold, how dull, how dead, our sermons are. We call upon sinners one minute with an awful voice; and the next, we put ourselves upon a level with them in their conversation, laughter and jesting. Mr. Baxter that eminent man of God asks, how can we laugh and talk so unconcernedly with sinners when the next moment may find us in eternity? And O my Lord, their situation what would it be? Our eyes should be filled with tears while we tell them of their desperate situation, and while speaking of the horrors of hell, let us not speak with cold indifference, but shew to them by our manner that "we watch for their souls as they who must give account."

The ministry of our day are not Godly enough. The time has been when the appearance of a Methodist preacher was different from what it is now; that of a self denying people. We are too subject to passion. "Let your moderation be known to all men." But alas, how often do we forget this heavenly exhortation. "The servant of the Lord must not strive, but how often do we see ministers striving for the mastery. No marvel that religion prospers not: no marvel that sin and vice rear their heads, while Christianity bleeds at every pore. O my brethren awake! put off this indifference, this unconcern and shake away the apathy. We beseech by our awful responsibility to God for the souls of men: We beseech by the welfare of ourselves to arise, and let us march victoriously on in despite of the world, the flesh and the devil.

"Then the world shall always see
"Christ the holy child in me."

Let me close then by exhorting you, brothers and sisters of the laity and clergy, to put forth your exertions: our interests are one, our prayers should be one. Then should we see the ark of the Lord move gloriously on.

UDOLPHO.

"TOO LATE."

I once saw a man upon whose head had beaten almost eighty winters, rise in a large congregation to request the people of God to pray for him. Never shall I forget the scene. There he stood, covered with the locks which time had whitened, leaning upon the top of his staff; but he was a sinner. His hoary locks were not a crown of glory, for they had whitened in the service of Satan. With a trembling voice, and a quivering lip, he said,—"I want to come; but I fear it is too late." Too late! Now he felt that he was a sinner; but he was an old sinner,

and it was too late. Oh what a sight! An aged man, tottering upon the brink of eternity, without a hope! In the midst of the breakers of death, without a pilot! About to be tossed by the death-storm, and no anchor to the soul!

Western Recorder.

LITERARY.

For the Methodist Protestant.

Course of French Literature, professed by M. Vilemain, of the faculty of letters in Paris, Translated.—Report of England and France—Respective influence of the two Literatures upon each other—Moral and social state of England at the commencement of the 18th century—Letters there were less attended to, and less powerful, than in France at the same time—Revival of poetic and religious sentiment—Thompson—Young—Characters of these two poets.

When I speak of Rousseau, mingling with observation (severe and sometimes unmerciful) the language of admiration, which it is impossible to deny him; they reproach me violently in the public prints, for having made the apotheosis of the vile and the infamous Rousseau (movement.) I have then ceased to speak of him. And yet, gentlemen, you know, I say not, with what severity (for the expression of the conscience is neither with severity, nor with indulgence, it is involuntary, it is imperative to him who feels it, and who manifest it,) you know with how much conscience I have pointed out the good and the bad. I have dwelt long upon the errors, which have often obscured in Rousseau, the brilliancy of a strong imagination, and a soul naturally inclined to sublime subjects, you know how I have ever, borrowed from the history of his age, every thing that could explain, rather than justify his fault by which his genius was led astray. Ah well! all this suffices not. Nevertheless it is not my fault, if his powerful language, as a sword, or as fire agitated the souls of his contemporaries. I am not a man of his age. I am not M. Melesherbes. I have not in my enthusiasm corrected secretly, the proof sheets of Ornely. I am not M. DeLuxembourg, or the Prince of Conti. I have not, in despite of the prejudices of rank, and the scruples of faith, received into my chateau J. J. Rousseau, a democratic philosopher, and a free thinker. I have not consulted his reveries, nor idolized his present and factitious glory; they might have said, it is after sixty years that, by curiosity, by study, opening a book, whose pages are still animated by an eloquence which cannot be surpassed, I give a statement of the impressions, enthusiasm, of astonishment, of doubt, of blame, which this book produced in me. I communicate them to you without art, you shall judge of them yourselves, I will neither impose the admiration upon you, nor apologize to you for the censure. I have spoken only the truth, and it is the truth which they accuse (applause.)

Already gentlemen, I have in part finished this task, so difficult, and so contested, although the accomplishment is most impartial, and most sincere, I am going to turn my researches to a foreign country, to a foreign literature.

In the meantime, it is not a timid desertion of my subject that conducts me to England; no! I have often indicated, and I have always endeavored to point out this analogy either of imitation, or of opposition, which brings two great people together.

Here, gentlemen, I cannot apologize to you for taking a very rapid view of the state of England from 1710, to 1750. At this epoch, society in England had undergone great revolutions with great changes. But English society had not participated this movement of renovation, which, even under the absolute monarchy developed itself in France with rapidity. It is a thing singularly curious to examine; what was then the society in England, and what it was in France. In France, the power was unlimited sovereignty; but opinion was singularly free and innovating. In England, the power was contested; its right even sprung from a democratic action; and yet there was in the general forms, something of the regular, of the dominant, and of the hierarchy, which seemed to enslave to intimidate genius, even in the midst of the political independence which was left to them.

This could not have been otherwise; a revolution had been made in England by an all powerful aristocracy, which this grand essay had rendered more imperious. The whigs had changed the power of England; but they had not changed the power of the whigs. Royalty had been displaced, by the noblesse, there remained, then, an imposing coalition of all the great fortunes, and all the great name of England, and under this predominant authority, popular opinion operated with more noise than power.

Some examples, will enable you better to perceive, what I seek to explain. In France since Louis XIV. who delighted to elevate his nation, without any abandonment of his power, and even increasing it, letters had begun to be a dignity. Louis said to Boileau, "Remember that I shall always have half an hour to give to you." I know not who is the Lord of the court, to whom he could have said more.

The protection accorded to letters, was an eclat to the throne. Letters themselves had the only public liberty, then authorised. In England, on the contrary, public liberty being really for the political powers, they disturbed themselves very little, by the demands of letters.—The greatest poets in England, instead of being permitted to converse with Queen Anne, and George I. received from the ministers a scanty portion. Such were the manners, that it appeared not unbecoming to an English poet, of the 18th century, to present to some Lord a respectful dedication, which I may call a petition; but to receive directly in money, a salary for his humble homage.

To cite one example among a thousand.—Thompson, that natural and true poet, that first singer of the mountains of Scotland, born poor, first destined to the church, but suddenly, in the midst of controversy, seized with I know not what poetic movement, which caused him, on a certain day to translate a psalm into beautiful verse, in the plan of a theological comment.—Thompson is led to London by this instinct, this vague hope of talent, he relates to us himself, that he needed shoes, and had no lodgings.—He was, nevertheless, bearer of the poem of Winter, the finest of his seasons; he found, with great difficulty, a book seller who consented to print it, and he dedicated it to Sir Spencer Compton; who was so preoccupied with political affairs, so regardless of poetry, that the admirable verses of Thomson remained at first unknown to the public, and to the protector, whom the poet had invoked. Finally, the work was read, extolled, and Thomson, emboldened by the commencement of success, and by his sufferings, determined to present himself to Sir

Spencer. Let us listen to his own account of his audience.

"I wrote to you, the other day, that I had seen Sir Spencer on Saturday morning.—Some one, without my knowing it, had spoken to him about me. He replied, that I had never called to see him. He then asked him, if it would be agreeable to him, that I should present myself to him? He answered that it would. They gave me a letter of introduction. Sir Spencer received me, with what they call polite manners, asked me some common place questions, and gave me twenty guineas. I failed not to answer, that the present was of more value than my work, and that I ought to be bound by his generosity rather than by my merit."

If you recollect, gentlemen, what rank literature occupied in France in the 18th century, how they managed Voltaire, even in condemning his books; what consideration attached to Duclos, and to D'Alembert; if you call to mind the memories of Marmontel, the admiration that Marmontel inspired, and the regard that he found in the world, will you not be struck, with the great contrast between France and England? It is then, in France, in default of all legal liberty, literature became a political power, the fashion, the prepossession, were united in a sprightly and unoccupied society. Hence that cultivation of talent and that admiration, that they had in the 18th century for a crowd of celebrated men, now unknown, or at least very little read. Under this report the 18th century, so remarkable in France for the general movement of mind, and the presence of certain rare geniuses, was an age of gold to midling literature.

We can avow it, if the men of letters, labored, as we accuse them, to alter the forms of the ancient monarchy, they did truly conspire against themselves. For there is no doubt, that when the political interests publicly and legally defended, authorises a talent which effaces literary talent, which influences quite otherwise the mind, which interests it much more usefully, which appear to them necessary and right, in the place of an idle amusement, that wit must lose much. For to sustain it with advantage, it is necessary, that it should be transformed and elevated.

In the 18th century, the men of letters in France had something of the rank of literati in China, they were the great body, the dominant body. They preserved their agreement and their docility, and their resistance was feared. Under the absolute monarchy, they had a privileged independence, which they had sometimes used, with great public applause. Under the English aristocracy, on the contrary literature appears to us at the same epoch, timid and respectful. Thomson, and Thompson poor and unknown, was not the only example of this humility of genius before riches and power. I shall select the most melancholy, and the most austere of the English poets, the religious Young, who seems to our imagination to have passed his life in the tombs, meditating only upon the vanity of human grandeur. Must it be told, Young employed a great part of his time, and of his fancy in composing a multitude of dedications. He began by addressing one to the Duke of Wharton, Lord Lieutenant of Ireland, whom Pope has described as the most scandalous of the men in power, with a sort of candour, the simple, the timid but ambitious Young, addressed to Wharton incredible flattery.

The melancholy imagination of Young, seemed to predominate by this necessity of servitude

and of complaisance. He consecrated his verses and his panegyrics to all the great families in England, and he found the secret to flatter even in a poem on the last judgment. He there plans the apotheosis of Queen Anne, who was still living. Later he composed also a long piece on the glory of Walpole, that model of despotic ministers, and corrupters, and he writes in concluding, "Ah how I wish; inflamed by so grand a subject, to launch thy name unto the sublimity of glory and of eternity! My heart, O Walpole, burns with the fire of gratitude, the floods of thy munificence directed towards me, are become refreshing to the arid domains of poetry," (they smile.) You see him, gentlemen, take away the oriental metaphors, there remains something very material and very humble.

What is the conclusion of all this, gentlemen? It is, that in English liberty in the 18th century, power always preserved by a high patronage, the exclusive and predominate forms of authority, and of the aristocratic hierarchy eclipsed every thing causing the superiority even of genius and of thought to disappear. France on the contrary, which they accused, them, of being so far behind, this France, which too often, the writers who rose in the midst of her, have severely judged, have notwithstanding the forms of a government less favorable to liberty; something naturally more free and more noble. Montesquieu, has made to his honor, a supplement very salutary to liberty. You find nothing to resemble it in the habits of England. Money there governed every thing, even the liberty given by the laws.

(To be Continued.)

MISCELLANY.

THE CONTRAST.

[Furnished by a Clergyman in Missouri.]

In the spring of 1832, there was a revival of religion in the village of —

Meetings were conducted by an excellent brother Rev. J. W. D. On one occasion, the congregation was large, solemn, attentive—the preaching was powerful, searching, melting;—the tear of contrition furrowed many a cheek—the sigh of repentance heaved many a bosom;—the hardest heart was humbled to the dust, and the proudest spirit quailed for fear.

Among those parents, who had lived without God in the world, was the widow B. She was of the elite and a la mode, the devotee of fashion—the sine qua non to every party of amusement.

The ball room was her glory. There she figured tho "gayest of the gay." Independent of the world, she looked down upon those around her; and when she there saw the "not a few who danced attendance in her train," she felt herself above the "vulgar herd," her equals few, her superior none. Like the multitude she attended church because others did so, and to see what was going on. But an arrow from the quiver of the Almighty pierced her soul; she felt the mighty strivings of the Spirit. The awful danger of resisting his influence was pressed home upon the heart. At once she yielded, immediately fled to the Saviour, and professed allegiance to her crucified Lord.

"The world beheld the glorious change,
And did his hand confess."

She laid aside her gay attire. Instead of the ball rooms, she visited the sanctuary of her God. Her constant companions were those who loved the Saviour. Her address to all was, "hear what the Lord has done for my soul." Her conver-

sation was in heaven. But she did not forget her former companions in vanity and fading pleasures; when she met them in the street. On her way to church, she would take them by the arm, saying, "you once attended me to the ball room, I'll now conduct you to a far better place." She even visited them for the express purpose of persuading them to attend public worship, and seldom went in vain. Afraid of none, she reproved the drunkard for his cups, the gambler for his cards, and the preacher for his unfaithfulness, as they all will testify. To the poor of the neighborhood, she was a mother indeed. To the sick she was an affectionate, judicious, invaluable nurse. As a neighbor, there were few her equals in kindness and generosity.

In July, 1833, the cholera appeared. She said to me "I shall set my house in order, for I may die." Her principal bequests were to the poor, and the Church. In ten days she was attacked with fever, which, in three days more, terminated in Cholera. She was impressed, at once, with the probability of her approaching dissolution, and met that approach with heroic fortitude.

She was willing to die and expressed an unwavering confidence in the Saviour, and full hope of heaven. She met death with extraordinary composure, only wished to live to do something for the Church; charged me to watch over its interests, and to use every exertion to build it up, and then was silent. The death-sweat gathered on her brow. She looked at her shrivelled hands—the livid blueness of her skin and said, "this is cholera! It is finished—it is finished. The trumpet, the trumpet is blowing—the trumpet is blowing to receive me." In a few moments; "Lord Jesus receive me;" and, after a pause, "Christ will take me." The senses, one by one, were soon locked up, and she died without a struggle or a groan.

On the same occasion, and in that same assembly, there sat beside her Mrs. L. The same spirit touched each heart—they wept together, and might together, have served the same Saviour; but they pursued different paths. While the widow B. submitted at once, Mrs. L. resisted the strivings of the Spirit. Time after time she wept in the sanctuary; but as often as she wept in the house of God she forgot him when she retired from his courts, until, on one Sabbath day, the text was read, "Quench not the Spirit." She perceived, at once, the danger of the course she had pursued, and retired to her home, the most beautiful residence in the village. After tea, she walked to the garden with a friend, and standing by "the sweet briar," and gazing, by moonlight, on the broad surface of the turpid Missouri, said, "I have been quenching the Spirit, and tremble, lest he is gone forever. But I am determined to seek religion. I shall go to preaching every Sabbath; at every concert, at every prayer meeting whenever the doors are opened. I shall be there, and, if I die, I will die seeking the Saviour.—These were good resolutions, but, like thousands of the same kind, they were forgotten. She turned back to the world, believed in fatality, and maintained the doctrine of universal salvation. Thus she lived, occasionally attending preaching, until the appearance of the cholera. Fearfulness of death surprised her; she saw that she had been deceiving herself, and must seek the Saviour or be lost. "But," said she to a friend, "I do not feel as I once did, I cannot weep for my sins, nor drop a single tear at contemplating the sufferings of the Saviour. If I

could experience the same feelings I did one year ago, all would be well: but they are no more. I have grieved away the Spirit. I believe he has taken His eternal flight. O for the impressions I had during the revival. What would I not give for their return? I would make any earthly sacrifice to recall them. I would almost say, I would be willing to purchase them by the death of one of my children." One week passed away, and a letter brought her the intelligence of the death of her eldest son; but even this did not produce the wished for feelings. In two weeks more, the cholera attacked her. The physician came, but remedies were vainly used. He said, "Madam, to be candid you must die! If you have any thing to say to your friends, do it now." She remained silent. "Have you any thing to communicate?" "No, give me some medicine," she petulantly replied. "Can't you save my life?" And, with such sullen indifference, without even bidding her husband or weeping children around her farewell, she died, just one week before Mrs. B. a fearful monument of the dreadful danger of neglecting the solemn and momentous exhortation of the Apostle, "Quench not the Spirit." W. W. H.

From the Missionary Herald.

BOMBAY.

Extracts from the Journal of Mr. Ramsey.

The poor man whom I saw in chains on my former visit, called upon me to-day. He is still in chains, and when he will be released he knows not. He is nearly naked, has no work to do, but goes from house to house, begging his morsel. I gave him a tract which he read quite fluently. As he denied being guilty of the crime alleged against him, and as I had no concern about that, I endeavoured to convince him that he had sinned against God; and that without faith in Jesus Christ and repentance, he could not be saved from hell. He listened attentively, and bowed assent to what I said, without feeling, perhaps, any more desire for the religion of Christ than before. Duty, however, is mine, and the consequence I leave with God.

Dec. 17.—Examined the schools this morning. In the Hebrew school there were forty-five children, twenty-seven of whom were principally engaged in learning Hebrew. The boys in the first and second classes read it very well, but they have little or no knowledge of the meaning of the words. The teacher himself, although a Jew, has not, I find, sufficient knowledge of the Hebrew is of so little real importance to the Jewish children, that it becomes a question whether the school ought not be changed into a school for giving instruction principally in the Mahratta language.* Twenty-two of the boys could read the Mahratta tolerable well, and as this is their native language they understand something of what they read. I was pleased with the progress the boys had made in knowledge, and find that the Jewish boys in particular, in this school, have a better knowledge of Scripture history than the boys in our other schools. Much depends on the teacher. If he be faithful, much good will result; but if not, we cannot hope for much. The word of God, however, if retained in the minds of the children will have an effect, if not to bring them to Christ, at least to enlighten them in the knowledge of the truth.

Went into the village and distributed some tracts among the people. I found no opposi-

*This was afterwards done.

tion from any, but on the contrary many who seemed willing to talk about the tracts I gave them and the religion they taught.

In the evening I took a copy of the different kinds of tracts I had with me, and went to pay my saloon to Babajee, the minister of state; but he happened to be absent in the fort. I saw his brother Dada, and to him I gave the tracts, having informed him who I was, and what was my employment. I found him in his garden surrounded by a number of workmen, to whom he was giving orders concerning the work to be done. His horse, richly caparisoned stood by the gate, and also eight or ten native soldiers equipped with swords and spears. He treated me with respect, but as I saw he was busy I remained with him only a few minutes. His brother has been furnished with a copy of the New Testament, and many other tracts besides those I left to-day, by other members of our mission.

They may feel disposed to read the word of God after a while, and if so, they have it near at hand.

From Allebag to Revadunda Dec. 18.—Early this morning after breakfast I left Allebag for Revadunda. I walked as far as Nagow (or Nagaum,) about three miles, where we have a school. I staid there till the evening, examined the school thoroughly, and supplied the children with books. The teacher is a Jew, and the school so far as numbers are concerned, is in a flourishing state under his care. I was enabled to give away a few tracts to those of the villagers who happened to pass by the school-room while I remained.

On my way to Nagow, I saw perhaps more than a hundred stones of different sizes set up on the road side, on the tops of which a little red paint was placed. These are the gods to which the travellers bow down as they go along. Some times the traveller stops, take off his shoes, bows to the stone, and muttering a prayer, put on his shoes and moves on. At other times he merely bows his head, having raised to it both his hands, and mutters the name of some god. This, in fact, is the principal part of their worship. Those who are not so much pressed with business, take more time for their worship.

Near a large temple on the road-side I saw a woman perform the ceremony of *pru-duk-sheenas*, i. e. the circumambulation of an idol tree, or brahmin. In the present case the ceremony was after this manner. A large *pim-purl* tree, or Indian fig, stands near the temple. Around it a wall of hewn stone is built to the height of about four and a half feet. This is filled up with stones and clay, and levelled so as to make a smooth walk all around the tree. The diameter of this circular walk is about twenty feet. The woman, after having bowed down before the idol in the temple, and having made her offering of flowers to the god, ascended the elevated walk, and commenced the round, taking care to have her right side towards the tree, and to drop a bead of the rosary she had in her hand, every time she completed the circumference. During this time she kept repeating the names of her gods with great rapidity. She walked so long and so quickly, that I was astonished she did not become light-headed and fall down.—This was done to obtain righteousness. When I came near to her I requested her to leave off her work, as it was not only fatiguing, but also useless; for righteousness could not be obtained in that way, Jesus Christ being the only Saviour of men, and he has righteousness for us. While I spake that to her, she only quickened her pace,

and muttered her prayers the louder. A Brahmin perhaps the officiating priest, came out of the temple with a little pot and other sacred vessels in his hands. I asked him what she (the woman) was doing. He replied, worshipping. I told him it was useless, and asked how could walking round a tree take away sin. He gave his head a toss to one side, and went away. I looked at the woman a while longer, and then went on, leaving her still engaged in circumambulating the tree.

ANECDOTE OF DR. ADAM CLARKE.

The New York Christian Advocate gives the following extract from the third volume of the Life of Dr. Clarke, just published.—*S. S. Jour.*

"It is impossible, Joseph," said he, "that a minister of God should ever be a private man; even in a most trivial intercourse with others, it is never forgotten what his office is: the habit of every one's mind is to expect information or example from the company and conduct of a public minister; such as we are constantly living under the observation of mankind, and he who is always observed should never venture on dubious conduct, or suppose for a moment that what he does in the view of another can ever be a matter of indifference, or be regarded as a trifle. I will tell you of a curious circumstance that happened to me some years ago. In a day or two from the time that I refer to I was about to set off from London to Ireland: a friend desired me to take charge of a young lady to Dublin, to which I readily agreed, and she was sent to me at the coach. I soon found, from her conversation, that she was a Roman Catholic, and I also quickly perceived that she had been led to entertain a very high opinion of me. After we had travelled some distance, talking occasionally on various subjects, the day light began to sink fastly away, when she took out of her reticule a small Catholic book of prayers, and commenced most seriously her evening devotions. While she was reading, such thoughts as these occurred to me, 'I believe this lady to be sincere in her religious creed, which I think to be a very dangerous one; she appears to be of an ingenuous temper, and to feel much personal respect for me; is there not here, then, a good opportunity as well as subject to exercise my influence, and to deliver her, if possible, from her erroneous creed? But, continued I, in my thoughts, 'was she not entrusted to my care? would her friends have so entrusted her had they ever suspected that an attempt of proselytism should be made? would not the attempt be a breach of trust, and should I, even were ultimate good to accrue to Miss —, be a morally honest man?' I instantly felt that my own honesty must be preserved, though the opportunity of apparent good might be lost. In a short time Miss —, closed her book with the observation, 'We Catholics, Dr. Clark, think it much better to believe too much than too little.' I replied, 'But, madam, in our belief we should recollect that we never should yield our assent to what is contradictory in itself, or to what contradicts other ascertained truths.' This was the only observation I made that looked at all to Catholicism. In process of time we arrived at our journey's end, and I deposited her safely in the hands of her friends.

"From that time till about two years ago, I never heard of Miss —, till we met in the following way:—I had been preaching at Chelsea chapel; and on entering the vestry after the service, a lady followed me, shook hands, spoke

with much emotion, and said, 'Do you not recollect me, Dr. Clark, I am Miss —, whom you kindly took care of to Ireland; I was then a Catholic, now I am a Protestant, and have suffered much in consequence of the change.' I inquired how the alteration in her views was effected, and she gave me in detail the account which I will shortly sum up to you. When she heard to whom she was about to be entrusted, she resolved closely to watch and observe this eminent Protestant minister; she was pleased with the conversation and the friendliness shown to her, and was so struck with the observation I had made in the coach, that she said it absolutely afterward haunted her, caused her to examine and think for herself, and at last led her to freedom from her thralldom: 'but,' said she, 'I should never have been induced to examine, had it not been for the examination which I had previously made of you. From the first moment you entered the coach I watched you narrowly; I thought now I have a fine opportunity of knowing something of these Protestants; and I will judge if what I have heard of them be true.—Every word, every action, every look of yours, sir, was watched with the eye of a lynx; I felt you could not be acting a part, for you could not suspect that you were so observed; the result of all was, your conduct conciliated esteem, and removed prejudice; your one observation on belief, led me to those examinations which the Spirit of God has blessed to my conversion; and I now stand before you the convert of your three days' behaviour between London and Dublin.'

"You see from this account, Joseph," continued my father, "how all ministers should ever feel themselves as public men; how cautious should be their conduct, and how guarded their conversation. Had I attempted to proselytize this lady, all her prejudices would have been up in arms; and my behaviour been unbecomingly light or causelessly austere, she would have been either disgusted or repelled, and her preconceived notions of Protestants would have been confirmed; she saw and heard what satisfied her; thus, even in social intercourse, the public minister may, and should always be, the Christian instructor.

LUTHER.

Luther was all his life poor, and sometimes extremely so. In about two years after he had begun his career, he was called upon to take a journey to the city of Augsburg, to meet the Pope's Legate: His great friend, the elector of Saxony, seeing that he was entirely unprovided with the means of taking such a journey gave him money, but notwithstanding this pecuniary provision, he was obliged to go on foot, and compelled to borrow a coat on the road in order to appear decent. Speaking of this journey, he says, "I came on foot and poor, supported by the liberty of the prince;" yet, in proportion to his income, he was munificent. A poor student asking money of him, he requested his wife to give him some; she excused herself on account of their poverty, by saying, they had none; he took up a silver cup and gave it to the student, telling him to sell it to the gold-smith, and keep the money for himself. When a friend sent him 200 pieces of gold, he gave them all in charity. When he had some money sent him by a friend he writes thus, "I have received by Taubenheim, 100 pieces of gold, and at the same time Schart has sent me 50, so that I begin to fear that God should give me my portion here. But I solemnly protest that I would not be satisfied

without him. I will presently return or get rid of them. For what is so much money to me! I have given half of it to the Prior and made him very happy."

It is said that Luther accepted none of the profits arising from the sale of his works.

About the beginning of 1527, Luther was attacked by an illness, which brought him near the grave. He expected death, and was much employed in devotional exercises. In the will which he then made are these words, "Lord Jesus, I thank thee that thou wouldst have me poor on earth, and constantly a beggar. I have neither house nor lands, nor money, nor possessions to leave. Thou has given me a wife and children; take them I beseech thee, under thy care, and preserve them as thou hast preserved me."—*Lutheran Obs.*

CHEERING INDICATIONS OF PROVIDENCE.

"Of the events of Providence referred to as opening new and promising fields for missionary exertion, and giving cheering indications of great and decisive changes in favor of pure Christianity, the more prominent are,—the revolutions among the principal Mohammedan powers; the arrangements of the British government in reference to trade to southern and south-eastern Asia, the prospect of general commercial intercourse with the numerous and interesting population of China; and the occurrences, known to the readers of missionary intelligence, which induced the Directors of the London Missionary Society to publish, not long since, to their patrons and to the world, that "Idolatry is not long to be the religion of India." The mighty fabric of Hindooism is tottering; and many even of its greatest votaries are now apprehensive of its fall." Who can contemplate these events with the eye of Christian philanthropy, and not feel that the Lord is, of a truth, preparing his way in the earth; and be constrained to new and more devoted efforts as a co-worker with Him in accomplishing the purposes of his redeeming love?"—*Missionary Herald.*

From the Southern Religious Telegraph.

Mr. Editor,—I have sometimes thought that your valuable paper might be made still more so, by a slight change. By setting apart a little corner for narratives embracing both deaths and conversions. I do not mean merely to say such a one has died, or such a person has been converted; but the special design of which shall be, to illustrate some leading truths or prominent traits in the conversion of men. To show the bearing of certain truths on particular states of mind.—To show how far some men may go towards conversion and yet fail.—Cause of that failure. To point out the various hiding places of the sinner. Infidels sneer at the idea of conversion.—Let us show from the laws of mind that this is the natural result of the perception of certain truths.—That it is a violation of the laws of mind that retains them in infidelity.—Comparative tendency that the law and Christ, have when preached—to lead to repentance.—With various other subjects. It appears to me that some of our experienced Fathers, might give to the public many things of the kind, that would be highly useful. I suggest these things to you, that you might take up the subject and present it for the consideration of ——. I send you two or three, as an exemplification of my idea. If you think that they would be use-

ful, you are at liberty to publish.—I will vouch for their authenticity.

PARENTAL INDIFFERENCE.

"There are those" says Mr. James, "who seem to regard their children as pretty, living play things, that must be well taken care of, and taught by some body or other, whatever will set them off to the best advantage; but as to any idea of the formation of their character, and any of that deep and painful and almost overwhelming solicitude which arises from a clear perception, and powerful impression of the probable connexion between the child's destiny and the parent's conduct—to all this they are utter strangers. Many gardeners show far more intense solicitude about the developing of their plants, far more anxious care about the fragrance and color of a flower, or the size and flavor of their fruit, than some (must we not say many) parents have for the development of *mind*, and formation of character in a *child*. They have plants of immortality in their house; they have young trees which are to bear fruit to all eternity growing up around them, the training of which is committed to their care, and yet they have very little solicitude whether they yield, in this world or the next, poisonous or wholesome fruit."

Hall's Lectures.

OUR SONS.

"Our children *when in the cradle* must be considered as the property of the church.—We need in the Christian church such a kind of force as Bonaparte's standing army, thousands and tens of thousands of our sons, prepared to go any where, and do any thing for Christ, ready and zealous to plant *the standard of the cross* on every pagan shore."

We find this sentiment in a recent English periodical. The features of the times seem to indicate that there is work enough at hand for such a force—work worthy the noblest energies of man. Every wind wafts to us the intelligence that barriers which once precluded the admission of truth, are crumbling before the breath of the Spirit of Jehovah.—Foreign fields now wave ripe for the harvest, from which, but a few years since the missionary turned away almost without hope. There is an increasing spirit of liberality in the church, and we cannot but believe that the number of those is increasing, who drink deeply into the truth, that to promote the extension of Christ's kingdom should be *the paramount object of life*—should reign supreme over every other desire and pursuit.

Taking these things for granted, may we not reasonably presume, that by the time our prattling boys shall be men, a vast increase of human instrumentality will be required to keep pace with the growing triumphs of the cross? Even *now*, there is a greater want of laborers than of money to carry on the benevolent designs of the church, and to whom can we look but to fathers to supply the greater deficiency of future years? It is true, we are bid to pray to the Lord of the harvest, but it is equally true that He, who has established an obvious connexion between means and ends, has delegated an important agency to fathers in this matter.—*Father's Magazine.*

ERRORS IN RELIGION AND PRACTICE PROGRESSIVE.

We seldom see a person recovered from error, especially if he has once received the truth and forsaken it; and we as seldom perceive one, who renounces the true faith, stop short at the first error which he embraces. The belief of one

error makes way for another, and generally for one grosser than the former. For the farther that men decline from the true foundation, the structure they raise becomes more hideous, and more immediately the foolish builder is covered with ruin. When men, from the malignity of their hearts, reject the truth, and against their own conviction propagate error, they are not only successful in deceiving others, but have a miserable success in deceiving themselves, into the belief of their damnable doctrines, which at first they received, not so much because they believed them, as because they hated the truth.

Jamieson.

SINCERITY IN RELIGION.

A christian has many bewailed infirmities, but guile he has not—he is no hypocrite. He does not, in religion, ascend a stage to assume a character which does not belong to him. He is what he appears to be. There is a correspondence between his professions and actions, his meaning and his words. He is upright in his dealings with himself, in his dealings with his God. He is all of a piece—he is the same alone as in company—the same in his own house as in the house of God—the same in prosperity as in adversity.—*Jay.*

OBITUARY

For the Methodist Protestant.

Clinton Furnace, Scioto co. Ohio, Jan. 4th, 1834.

Brother Harrod,—It seldom occurs that one related as I am, offers an obituary notice. Since our removal from West Union, in April last, to this place—we have not had even a missionary visit from one of our preachers—and are quite without the bounds of any of our organised circuits—but we are favoured with regular preaching of the M. E. Church, which under the circumstances above mentioned—we attend and highly prize.

Therefore as I have no person at hand that was well acquainted with the subject—and believing that the occasion calls for it, I take the task on myself to inform you, that on Tuesday evening the 24th ult. the immortal spirit of my wife, (Lucy McCole) took its upward flight to the *paradise of God*.

She was a daughter of Peter and Mary Turner, born Feb. 18th, 1810. Clermont county, Ohio. *Early and aptly received* religious impressions from both precept and example of her parents, who were members of the M. E. Church, complied with the gracious invitations of the Holy Spirit—attached herself to the church with them, at the age of 12 to 13 years. Tasted the sweets of pardoning love, and from thence adorned the doctrine of the gospel, with a faith unfeigned, and that failed not. A conscience tender as the aple of an eye, "that fled the first approach of evil." And in a word, a whole religious conduct without reproach to the end of her earthly pilgrimage; when she fully experienced that the work of righteousness was peace, and the effect of righteousness, quietness and assurance forever.

She was united in marriage with the writer July 17, 1827. And in July, 1831, she seceded from the M. E. church and joined the M. P. church and continued with us.

Her constitution was weak, and bodily afflictions, long and continued; and while pale, pining consumption was almost imperceptibly dissolving the earthly house of the tabernacle.

Her faith and assurance were perceptibly strengthening, and her title brightening for a mansion in that house, not made with hands eternal in the heavens. And she frequently prayed with a christian sincerity and resignation, (that I think too few attain) 'O Lord thy will be done.' For some months before her exit, the sting of death was not; and she often expressed her resignation and willingness to wait the Lord's will and time. She's gone to dwell with the redeemed and holy in heaven. Our loss is her eternal gain.

On Christmas day brother A. D. Beasley of the M. E. Church, preached an impressive and appropriate sermon, from "For me to live is Christ, and to die is gain." After which the remains were deposited in the house appointed for all living.

I will add in reference to her family—her mother died in May, 1827; her father in March, 1829; of their children, ten in number, four died previous to our marriage—two since, within my house; four yet remain with me, and our own two little sons. Surely as Dr. Young said—

"The spiders most attenuated thread,
Is cord, is cable, to man's tender tie on sublimary bliss."

But another says—

"Tho' death his sharpest teeth prepares
Our comforts to devour.
There is a land above the stars
And joys above his power."

M. McCOLM.

BALTIMORE:

FRIDAY, JANUARY 31, 1833.

We had prepared a short article, intended to precede the communication of the Rev. Dr. J. M. Jennings, inserted in our last, in reference to the laudable object of building a suitable house of worship in the City of Washington, District of Columbia, but which, owing to the press of other papers, was omitted. We now take the liberty of calling the attention of every minister, member and friend of our Church to this subject.

The Northumberland Circuit in Virginia, has shewn a becoming interest in this matter, and which it is hoped will be successfully imitated. The small sum of fifty cents from each member would accomplish this desirable object, and surely it only requires the subject to be submitted to accomplish the laudable purpose. The columns of this paper will be equally open to all our brethren who are disposed to send their approbation in such manner as they shall deem most proper—whether by entire Annual Conferences, Quarterly Conferences, or Classes.—Relying on the general benevolence of our people every where, to aid in this good work, we cheerfully call their attention to the subject.

As the Publisher intends paying such surplus over the proper expenses of the publication of this paper to the Book Committee, it must appear obvious that at least each minister and member has as much interest in promoting an increased patronage as himself—and also in the collection of the balances which are still due. Our Bro. S. J. Harris, has kindly offered his services to receive and collect, as far as possible, the balances due in the North Carolina Conference.

The same services have also been tendered by Bro. R. B. Thompson, in reference to the Virginia Conference—and it is hoped that some one or more in other

Conferences will volunteer to serve the Church in this matter. Much more could be done by many in obtaining subscribers if they would reflect, on the necessity and propriety of their immediate co-operation. We will publish a list of balances so that they may know those which are due, and that such subscribers as may have paid, and whose accounts have not been credited, may be properly credited, should there be any omission either in us or our agents.

We owe an apology to one of our ministers for the late appearance of the article over "Udolpho." The error in delay occurred by its being placed accidentally among the published articles.

The Massachusetts Conference of the M. P. Church, will commence in Malden, on the first Tuesday in April next.

THOMAS F. NORRIS, President.

East Cambridge, January 14, 1834.

BUSINESS DEPARTMENT.

Having at the close of the last year stricken from our list all those subscribers who were in arrears more than two years, and restricted ourselves to a certain surplus of the first four numbers of this volume, and which surplus has all been subscribed for, we can only supply new subscribers after this date, beginning with the fifth number of the present volume up to the first of June next. New subscriptions must be paid in advance, as also the postage—or the paper will not be sent. We present our grateful acknowledgements to each who have felt interested for the circulation of this paper; and as it is our intention to pay over to the Book Committee for the Church, any surplus profit after deducting the proper expenses of its publication, it is therefore hoped, that every member and minister will feel particularly interested in sustaining and increasing the circulation. Those who remit one dollar, post paid, will receive the paper from the fifth number to the first of June—former subscribers to whom the paper has been continued, will be charged one dollar and fifty cents for the paper up to June next, if \$1 be not remitted before the first of March next. The postage must be paid, as we shall have to meet a loss in discount on each one dollar note of from 3 to 10 per cent. Those in arrears for former years, will greatly oblige us by remitting their respective accounts. We regret to say, that some of those who have forwarded subscribers, have neither collected nor forwarded the amount. Our Agents, we hope, will collect and remit forthwith.

The Book Agent of the Methodist Protestant Church, hereby most respectfully informs the Church and the public, that the first volume of Dr. Adam Clarke's incomparable Commentary on the Old Testament, comprising from Genesis to Job, being one half of the work on the Old Testament, will be ready for delivery in a few days. Many errors in former editions are corrected. The celebrated discourse of the Rev. Mr. Beaumont, on the life and character of Dr. Clarke, is added to this edition.

The second volume which completes the Old Testament is in a state of forwardness and will be published with all possible expedition.

The price of the whole of the Old Testament, bound and lettered, will be \$10, or five dollars per volume, with one third discount to those who order for sales.

Printed proposals for Dr. Clarke's Commentary, Dr. Prideaux's Connexion of Sacred and Profane History, and Drs. Mosheim, Coote, and Gleigg's History of the Christian Church from the earliest period down to the year 1826, are ready for distribution to those who feel sufficient interest to order them.

Remittances on account of Fourth Volume.

James R. Williams, Thomas McCormick, U. Brown, Lydia Hamilton, James Parrott, Thomas Hendricks, David Herring, W. Young, Thomas Sims, Ethel Tucker, Sr. William Clarke, James Hines. By J. L. Ambler, for Daniel Haines, Jeremiah Fox, John Spock, Nathaniel Miller, Gideon Loundsberry, Abraham Barrett, James Wood, William Wood, William Ludendel, and Stephen Lent. D. C. Vaughn, Abner Croff, Alson Gray, Adjet McGuire, John Snider, Charles Peir, Charles Clegg, J. J. McFarland, S. Whittington, W. Ramsey, Dennis A. Smith, J. Tarbox, Samuel Cronise. By T. F. Norris, for Benjamin Porter, Joseph Snelling, James Kennrill, and J. J. Dunbarr. R. Blount, for himself, Charles Williamson, William Wimbish, Arthur Lucas, John Bass, Wilkin Smith, Solomon Betton, John Hall, and John Webb.—Henry Wygart, Hendricks & Wantland, John Harding, Adam Boyer, Henry Webster. By Eden Foster, for himself, J. Wyllis, S. P. Baker, J. Harris, E. Kelsey, and J. Foster. G. W. Morling, S. Somers, B. T. Killam, Hannah Leech. By W. H. Wills, for Rigdon Valentine, W. B. Mann, and George Wright. By J. McLeish, for John Vintur, Samuel B. Estes, Unite Cox, Asa Upham, and John Sinonels. By J. J. Burroughs, for himself, J. R. Hubbard, Dr. W. S. Way.

Remittances on account of Third Volume.

Samuel Thomas, J. R. Thomas, Cap. Phillips, Jr. Henry Yater, Thomas Hendricks, Lorenzo Dow, James Hines, Stephen Gregory, Samuel Cronise, Mr. Murphy.

Receipts for Books—gratefully recorded.

Adjet McGuire,	\$10 00
Thomas F. Norris,	21 00
J. W. Porter,	20 00
Eden Foster,	25 68
Do. (Carson had paid before,)	2 00
Thomas Jacobs,	5 00
W. H. Wills,	27 00

Letters Received.

J. L. Ambler, R. B. Thomson, Alson Gray, W. H. Comman, B. F. Winchester, Geo. McClean, T. Harvey, E. Tucker, Sr. J. L. Ambler, Claude & Hammond, Thomas F. Norris, S. Cronise, G. Newcomb, J. Winebrener, P. Master, Washington, Pa. E. B. Dare, Editor Patriot, Fincastle, Va. Chas. Avery, R. B. Thomson, Martha Harrison, C. A. Shockley, R. Blount, "A Plain Truth," F. Howard, J. H. Seale, F. L. B. Shaver, S. Babcock, W. McCollm, Al Barney, T. W. Pearson, Eden Foster, R. B. Thomson, James Barks, J. McLeish, W. H. Wills, David Ayres, J. J. Burroughs, E. B. Dare.

Receipts for Methodist Correspondent.

Ethel Tucker, S. Elbertson, Ga. J. J. Burroughs, Charles Healy, Princess Ann C. H. Va.

WEARINESS IN RELIGION.

Why is religion so burthensome in many?—The reason is, they have nothing in them to render these things, like the functions of life, natural and easy. Hence they drudge and toil on, often exclaiming, "What a weariness is it to serve the Lord!" and drop one thing after another, till they give up the whole. But where there is spiritual life, there is an inward propensity to holiness, there is a savouring of the things which be of God. There is nothing of that ignoble and slavish disposition, which springs from custom, or is impelled by external motives only: they find his service to be perfect freedom—his yoke easy, and his burden light; such a burden as a pair of wings to a bird: they would be awkward, and troublesome, and useless, if tied on: but as living parts of his body, they are graceful and pleasing, and the instrument of his flight towards heaven.

Jay.

PROMISES OF GOD.

Set a high price on the promises of God.—One promise, and the sweetness of God's mercy in Christ, is better than all the honors and riches of this world. Prize these at any rate; thou canst not choose but find ease, and be contented therewith.

Ambrose.